

SAPTA BHUMIKA- SEVEN LEVELS IN THE SPIRITUAL JOURNEY

**SWAMI PARAMARTHANANDA'S
GURU PURNIMA TALKS ON JULY 5, 2020**

**Transcribed by Sri A. Venkatesan
Summarised by Sri N. Avinashilingam**

**NOTE: Swami Paramarthananda has not verified the transcription of talks.
The transcriptions have been done with Swamiji's blessings by his disciple.**



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SWAMI PARMARTHANANDA'S GURU PURNIMA TALKS ON JULY 5, 2020- SAPTA BHUMIKA- SUMMARY

IMPORTANCE OF A GURU: Today happens to be the auspicious Guru purnima day which is important for all spiritual seekers. For the seeker three things are important- Isvara, Guru and Vedanta Sastra. By worshipping Isvara we succeed in getting a Guru. By Guru's teaching we get the knowledge of the Sastra. By the knowledge of the Sastra we get self knowledge and liberation, which is the highest accomplishment in human life.

IMPORTANCE OF GURU PURNIMA: We worship the Guru before self knowledge for getting self knowledge. After getting self knowledge we worship the Guru as an expression of gratitude. Guru purnima is a special day when we express our gratitude to Guru parampara. Vyasa represents the Guru parampara. Hence we celebrate his birthday as Vyasa purnima or Guru purnima. Chaturmasya starts from this day and Sannyasis stay at one place and share knowledge.

SOURCE FOR SAPTA BHUMIKA: I shall share some thoughts on sapta bhumika or seven levels of spiritual journey. This is mentioned in Valmiki's Yoga Vasista. Yoga Vasista is Sage Vasista's teaching to Lord Rama. Vidyananda has explained this in Jeevan Mukti Viveka. Madhusudana Saraswati in his commentary for Bhagavad Gita Chapter 6, verses 20 to 26 has given details about this.

SEVEN LEVELS IN SPIRITUAL JOURNEY: The levels in the spiritual journey are:

1. Subecha
2. Vicharana
3. Tanumanasa
4. Sattvapati
5. Asamsakti
6. Padartha bhavana or Padartha bhavini
7. Turyaga or Turiya

1. SUBECHA: The seeker acquires four fold qualification through a life of karma yoga and upasana. Then he **desires self knowledge**.

2. VICHARANA: The seeker does systematic study of Vedantic scriptures for a length of time from a competent spiritual guide. It is called **sravanam**. The seeker removes his doubts. It is called **mananam**.

3. TANUMANASA: The seeker after doing sravanam and mananam does contemplation called **nididhyasanam**. This removes habitual thought process. The seeker from Jiva bava proceeds to Brahma bava.

4. SATTVAPATI: The seeker after contemplation becomes a liberated Jnani. He is called **BRAHMAVIT**. Until the end of prarabda, he holds his body and is called **JIVAN MUKTA**. When the body falls he is a **VIDEHA MUKTA**. Jnani merges into Isvara or Brahman.

5. ASAMSAKTI:. The next three stages are optional for a Jnani. Jnani does atma dyanam and he experiences great spiritual joy or happiness. He invokes his own ananda svarupa. The steps are: (1) The Jnani if not already a Sannyasi should become a sannyasi. He can stop all external transactions and spend quality time in meditation. (2) Do yoga abhyasa- astanyga yoga abhyasa. (3) Vasanaksya- become free from internal disturbance in one's mind regarding memories of deha, sastra and loka. (4) mano nasa- Blocks all thoughts of anatma. Clearer the mind, clearer the reflection of atma. He is called **BRAHMAVITVARAHA**. He comes out of meditation of his own accord to does minimum acts for survival of the body.

6. PADARTHA BAVANA OR PADARTHA BAVINI: He does not come out of meditation of his own accord. He has to be assisted by others to come out. He will continue to remain in half Samadhi. He is called **BRAHMAVITVARIYAN**.

7. TURYAGA OR TURIYA: He never comes out of meditation by himself or even if tried by others. He is unaware of the world. His connection with the world is completely broken. It is similar to videha mukti. He is called **BRAHMAVITVARISTA**.

For the Jnani in any of last mentioned four stages, there is no gradation in the sense of fulfilment. He is in the understanding that I am nitya mukta Brahman.

Nischaladasa in Vichara Sagaram 7th chapter reconciles this with Sri Adi Sankara's prastana traya bashyam.

Summarised by N. Avinashilingam

The full transcription of the talks by Sri A.Venkatesan in the following pages.

गुरुपूर्णिमा talk – सप्तभूमिका-05072020

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।

अस्मदाचार्यपर्यन्ताम् वन्दे गुरुपरम्पराम् ॥

Today happens to be auspicious गुरुपूर्णिमा day which is very important for all spiritual seekers .for all spiritual seekers 3 factors are important one is ईश्वर, second is गुरु, third is वेदान्तशास्त्रम्. Only by worshippingईश्वर we will develop a desire for getting a गुरु . And we will succeed in getting a गुरु also. And गुरु is very important because, गुरु alone gives us the शास्त्रम् scriptures which are the only means of self-knowledge. And the scriptures become a valid means of knowledge only when it is taught by a गुरु . TFगुरु is important because he gives us the शास्त्रम्. And शास्त्रम् is important because, that alone gives us the self-knowledge, and liberation, which is the highest accomplishment possible in human life. Thus God gives गुरु. गुरु gives the scriptural teaching .and teachings give knowledge and liberation.TF all these three are revered, throughout the life of a spiritual seeker. Before self-knowledge we worship the गुरुfor getting self-knowledge .after self-knowledge we worship as an expression of gratitude

आजीवितं त्रयं सेव्यं वेदान्तोगुरुरीश्वरः ।

आदौ ज्ञानाप्तये पश्चात् कृतघ्नत्वनिवृत्तये ॥

And गुरुपूर्णिमा is the day in which weexpress our regards for गुरु and entire गुरुपरम्परा. व्यासाचार्य represents गुरुपरम्परा. TF today is व्यासपूजा day called व्यास पूर्णिमा or गुरुपूर्णिमा. and orthodox संन्यासिनः start their चातुर्मास्यव्रतं during which they stay in one place and share the knowledge with other people. In keeping with the tradition, I would like to share some thoughts on वेदान्त.

And today I would like to take up, a topic called सप्तभूमिका. सप्तभूमिका. I will share some thoughts on that. Literally सप्तभूमिका means seven levels. भूमिका: means levels. A floor, a storey etc. like seven storied

building. So, seven levels of spiritual progress or journey is the meaning of सप्तभूमिका. It is perhaps an academic topic. Still I thought I will discuss. Because this is considered to be part of वेदान्त, a methodology of teaching सप्तभूमिका-प्रक्रिया. And I am hoping that the students or the people who are re listening will have some vedantic background otherwise this may appear to be a little abstract.

This topic of सप्तभूमिका is primarily found in a voluminous work called योगवासिष्ठ a voluminous work consisting of 28000 and odd verses. Originally it seems there were 32000 verses. Now only 28000 and odd verses are available with Sanskrit commentary. This is the primary source of सप्तभूमिका. This topic found in योगवासिष्ठ has been extracted by a great आचार्य named विद्यारण्य swami, and he has presented this topic, comprehensively in a structured manner in his work जीवन्मुक्तिविवेक which I had referred to इन् some of my previous गुरु पूर्णिमा talks and another आचार्य who has dealt with this topic is the great मधुसूदनसरस्वती who came after विद्यारण्य. And he incorporated this topic in his famous गीताभाष्यं called गूढार्थदीपिका. And especially in the 6th chapter of the BGA, he has given an exhaustive commentary relating with this topic.

The author of योगवासिष्ठ is supposed to be वाल्मीकिमहर्षि who is the author of Ramayanam and it is a teaching that is given by वसिष्ठऋषि to Lord Rama, TF it is called योगवासिष्ठ; supposed to be written by वाल्मीकिमहर्षि. Tradition holds this view, but many research scholars of east and west consider that this is a work which has been written after Adi Sankaracharya's time it has come later than Sankaracharya some people consider. Since it is academic debate I don't want to go into that subject matter.

So the primary sources of this topic are विद्यारण्य's जीवन्मुक्तिविवेक and मधुसूदनसरस्वती's गीताभाष्यं especially 6th chapter. With this background, I will first mention seven levels that are mentioned. they are unique Sanskrit words. The words themselves may not mean much to us.

Seven levels are 1. शुभेच्छा . Very difficult to translate in English I will retain the Sanskrit word 2 विचारणा 3. तनुमानसा 4. सत्त्वापत्तिः 5. असंसक्तिः 6. पदार्थभावनी or भाविनी . Both are there. And 7. तुर्यगा Or तुरीया . These are the 7 भूमिकाः or levels or storey or floors of the spiritual upward journey. And of these 7 levels, the first 4 levels, well known levels that we have already learnt in several वेदान्त works. It is only the words are new. But the ideas are known. The first level of शुभेच्छा means acquisition of 4-fold qualifications through कर्मयोग and उपासनयोग gaining the gaining qualification and desiring for ज्ञानयोग. Then the second level of विचारणा refers to श्रवणम् and मननम्. Consistent and systematic study of vedantic scriptures for a length of time until we gain knowledge. And through मननम्, remove all the doubts regarding the teaching श्रवणेन अज्ञाननिवृत्तिः मननेन संशयनिवृत्तिः. श्रवणम् removes ignorance मननम् removes doubt, these put together is the second level of विचारणा I am not going to elaborate as I said I am assuming you are already student of वेदान्त . third level is तनुमानसा. Which is the practice of निदिध्यासनम्. निदिध्यासनम् means आत्मध्यानम् or meditating upon my own real self, as I have understood from the श्रवणम् and मननम्. So TF निदिध्यासनं is not for knowledge. Not for removing the doubt. But to remove our habitual thinking pattern about ourselves and the world. Called विपरीतभावना or विपर्यय -अहंकार-ममकार-राग-द्वेष - दुष्टचतुष्टयं we have seen in classes. That habit will not go easily. By invoking my ब्रह्मस्वरूपम् I get out of the जीवभाव ways of thinking. And by going through श्रवणम् and मननम् and निदिध्यासनम् I have removed ignorance, doubt, and habitual tendencies. That means I have got firm knowledge called स्थिरप्रज्ञा or ज्ञाननिष्ठा। श्रवणम् gives ज्ञानम्, मननम् and निदिध्यासनम् give निष्ठा. All these 3 put together gives ज्ञाननिष्ठा. 4th level is ज्ञाननिष्ठा. Which is the result of निदिध्यासनम्. तनुमानसा lead to सत्त्व-आपत्ति ; the 4th level. The one who has reached the 4th level is ज्ञाननिष्ठः, स्थिरप्रज्ञः; and TF liberated. He is a ज्ञानी. He is ब्रह्मवित्. He is

मुक्तः. And because of the olderप्रारब्ध continuing, the ज्ञानी continues to hold the body or limb in the body for sometime called जीवन्मुक्ति; he is called जीवन्मुक्त; and when the प्रारब्ध ends, the body falls. The ज्ञानीजीवन्मुक्तः becomes विदेहमुक्तः. विदेहमुक्त is a ज्ञानी merging into ईश्वर from व्यावहारिक angle. Or merging into ब्रह्मन् from पारमार्थिकदृष्टि. Thus, with the 4th level the spiritual journey is really over. Because one becomes ज्ञानी जीवन्मुक्त and later विदेहमुक्त. So these first 4 stages are known stages. TF I don't want to dwell on it more.

Then the actual question will be then what is the role of the next 3 levels.? Known as असंसक्ति, पदार्थभावनी and तुर्यगा what is that will be the question. And सप्तभूमिकाप्रक्रिया specialises on this topic only. The uniqueness of SB प्रक्रियासप्तभूमिकाSB means सप्तभूमिका. Uniqueness of सप्तभूमिकाप्रक्रिया, is introduction of these 3 levels. Through these three levels, the सप्तभूमिकाप्रक्रिया introduces an optional project for a ज्ञानी a ज्ञानी जीवन्मुक्त. He is a ज्ञानी i जीवन्मुक्त because he has already come to 4th level .5 6 and 7th levels are presenting an optional project for a जीवन्मुक्तज्ञानी. Some ज्ञानीs take up this project. And some ज्ञानीs do not take up this project because it is optional. No book or शास्त्रम् can compel a ज्ञानी to do something or not to do something. Because ज्ञानी is beyond dos and don'ts. There is no विधि or निषेध; then some ज्ञानीs take up because of the inclinations due to their प्रारब्धकर्म and वासनाs. Whereas some other ज्ञानीs have a different type of कर्म and वासना .TF they don't take up. It is purely because of their कर्म"सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि" ।.

Now the question is what is this project? To understand this project we should have some background knowledge. Before becoming a ज्ञानी, in the 4th level, as a साधक, the ज्ञानी had practiced श्रवणम्मननम् and निदिध्यासनम्. And as a साधक he practiced निदिध्यासनम् which is called आत्मध्यानम् , स्वरूपध्यानम्. And the purpose of निदिध्यासनम् was

removing the habitual tendency. That is, I am a जीव. I am कर्ता भोक्ता etc. so विपरीतभावनानिवृत्तिः ; removal of obstacles, was the purpose. And that purpose has been already served. By going through the level 3 and by going to 4th level. Now the सप्तभूमिकाप्रक्रिया introduces the same आत्मध्यानम् once again. For the ज्ञानी in the 4th level, the same आत्मध्यानम् is reintroduced. But, for a different purpose. And what is the purpose? By practicing आत्मध्यानम्, the meditator can experience, great spiritual joy or happiness. Because meditation involves invoking my own आनन्दस्वरूप. And when I am invoking my आनन्दस्वरूप, my real nature of आनन्द, the very invocation of my nature gives me a great joyous experience. So स्वरूप-आनन्द-ध्यानम् can give आनन्द-अनुभव at the time of meditation which is called special spiritual habit. Which is different from all sense pleasures. It doesn't come under विषयानन्द. no because no sense object is involved. I am dwelling on my own nature. TF it is a विशेष-आनन्द; called जीवन्मुक्ति-विशेष-आनन्द, जीवन्मुक्ति-विलक्षण-आनन्द, जीवन्मुक्ति-आनन्द-अतिशय etc. . experiential joy. TF it is व्यावहारिक-आनन्द available only during meditation. TF, only it is PBA only. Because विशेषआनन्द is always प्रतिबिम्ब-आनन्द. बिम्बानन्द is always निर्विशेष-आनन्द. Lot of Sanskrit words I am helplessly using. If I explain each one of them I will not be able to complete the topic> a ज्ञानी can choose to enjoy, this spiritual आनन्द. And it will not become a bondage because, even if a ज्ञानी desires to enjoy this आनन्द, ज्ञानी's desire is always non binding desire, TF it cannot cause any bondage. And this विशेष-आनन्द cannot be obstacle to become a ज्ञानी also. Because already he is a ज्ञानी. TF, it is a harmless pursuit of internal mental joy by invoking my higher nature अहमन्नमहमन्नमहमन्नम् ।---- हा३वु हा३वु हा३वु joy. So this is the project given by सप्तभूमिकाप्रक्रिया for a जीवन्मुक्तज्ञानी. Experiencing spiritual joy through deep आत्मध्यानम्, leading to absorption.

Now the question is suppose if a person votes for this object. What are the steps to be followed by that person? To succeed in this project.

These steps are comprehensively given by Vidhyaranya in Jivan Mukti Viveka and Madhusudana in Gita Bashyam. 4 steps are mentioned are for enjoying the spiritual happiness. First step is , you have to hold your breath- that **जीवन्मुक्तज्ञानी** should become a **संन्यासी** if he or she is not a **संन्यासी** already. If he is already **संन्यासी** अविविदिषा-संन्यासी he has nothing to do. Otherwise first step this **जीवन्मुक्तज्ञानी** ,who is a **गृहस्थ** should take up **सन्न्यास** only then one can drop all the external worldly transactions. So that quality time and quality mind are available for engaging in deep meditation for long time. it thus, all the external disturbances and obstacles are blocked by dropping all the worldly transactions. Some of you may be disappointed.

The second step that is mentioned is **योग-अभ्यासः**. Especially **अष्टाङ्ग-योग-अभ्यास** developing an expertise in the practice of 8 stepped **अष्टाङ्गयोग** because **पतञ्जलि महर्षि's अष्टाङ्गयोग** is specially designed for deep meditation leading to **ध्यान-समाधि** . TF this is the second step recommended. One should become a **योगी** an expert in **अष्टाङ्गयोग** ,then the third step that is mentioned is **वासनाक्षयः**. So even if one blocks, the external disturbances by dropping all the worldly transactions, internal disturbances can come from one's own mind and registered memories. So much is there in the subconscious. these **वासना**s keep on producing thoughts especially when we sit in meditation. TF these **वासनानि** produce internal blocks. TF one should take care of all these **वासनानि** which are responsible for disturbing or extroverted thoughts. **वासनाक्षय** is a huge topic with several divisions of **वासना**s first they divide into **शुद्ध** and **अशुद्ध** or **शुद्ध** and **मलिन**. Then **मलिनवासना** is divided into 3. **देहवासना, शास्त्रवासना, लोकवासना**. then **देहवासना** is sub divided into 3. **शास्त्रवासना** is sub divided into 3 . huge topic. Dealing with varieties of **वासना** which will be obstructed our deep meditation. And this **वासनाक्षय** has to be diligently practiced by replacing **अशुद्धवासना** by **शुद्धवासना**. In due course, **शुद्धवासना** also will fade away. thus, **वासना** obstruction will weaken. This is third step. Each step is really tough. Then the 4th step is, for the special project given by **सप्तभूमिकाप्रक्रिया**

for a जीवन्मुक्तज्ञानी for experiencing a special spiritual joy of meditation 4th step is called मनोनाशः. मनोनाशः means मनोवृत्तिनिरोधः. Stopping or blocking all the thoughts relayed to the अनात्मा .because my aim is आत्मध्यानम्. TFअनात्मा thought should not come and obstruct. Like the bear entering shiva puja. TF, I should develop the skill of removing all the अनात्मा thought. मनोवृत्तिनिरोधः so that I can get absorbed in आत्मध्यानम्. "आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्" . These are the 4 steps. सन्न्यास,योगाभ्यास,वासना क्षय and मनोनाशः. And if I go through these steps and engage myself in deep आत्मध्यानम्, I can enjoy, I can soak in my own higher nature..

And the प्रमाणम् for the special spiritual joy, according to सप्तभूमिकाप्रक्रिया, the प्रमाणम् for this spiritual joy, is, the BGA verses of the 6th chapter. .that is मधुसूदन सरस्वती chooses 6th chapter to elaborately deal with subject especially verses from 20 to 28 यत्रोपरमते चित्तं निरुद्धं योगसेवया ।.योगसेवया निरुद्धं मनः when all अनात्मवृत्तिसारे removed

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ 6.20

He can enjoy his own आनन्द .

reflected in the meditative mind. he enjoys his own ananda, swaroopa ananda reflected in the meditative mind which is calm and satvic, clearer the mind, finer the reflection, greater the intensity of experiential ananda,

सुखमात्यन्तिकं यत्तद्, बुद्धिग्राह्यमतीन्द्रियम् ॥line 1 6.21॥

and later

प्रशान्तमनसं ह्येनं, योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं, ब्रह्मभूतमकल्मषम् ॥6.27॥

युञ्जन्नेवं सदात्मानं, योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शम्, अत्यन्तं सुखमश्नुते ॥ 28॥

These are all the experiential versions for joy available for a जीवन्मुक्त if he chooses to sit in meditation and enjoy , not if he is engaged in wordly

vyavahara. And a person who practices this and experiences this joy will progress and progress is presented in the last 3 levels, 5,6 and 7 असंसक्ति, पदार्थभावनी, तुर्यगा. These are the deeper and silent.. and of course greater experiential joy. One who reaches the 5th level of असंसक्ति: is given the title ब्रह्मविद्-वरः. 4th level ब्रह्मवित्, 5th is ब्रह्मविद्-वरः .when he reaches 6th level of पदार्थभावनी he is called ब्रह्मविद्-वरीयान्, when he reaches the 7th level of तुर्यगा he is called ब्रह्मविद्-वरिष्ठ.

How do you differentiate? That also they talk about. This वरः ,ब्रह्मविद्-वरः, who has reached असंसक्ति: is able to remain in meditation and Samadhi for a long time and enjoy the spiritual आनन्द, he can afford to do that since he has dropped all the worldly vyavahara. He will come out of Samadhi and get engaged in minimum activities required for survival like bathing eating etc, whatever minimum is required he does, he wakes up out of Samadhi by himself. स्वतः व्युत्थानम् makes him वरः.

Whereas in the 6th level they say, he is so much lost in meditation and आनन्द experience that he does not of his own accord come out of meditation. स्वतः व्युत्थानम्नास्ति। others will have to assist him to come out and engage himself in doing whatever व्यवहार Assisted व्यवहार he does woken by others. That too in, half समाधि Like sometimes in the middle of night somebody wakes you up for some purpose. In sleep condition itself, half asleep we do those things. Sometimes happens in वेदान्त class also - half asleep we do श्रवणम् Similarly he will be doing minimum व्यवहार ,assisted and woken up others परतः व्युत्थानम्। वरः will be स्वतः व्युत्थान . व्युत्थान means coming out of meditation स्वतः means voluntarily परतः; means assisted by others . he is in 6th stage. In the 7th stage , he never comes out of meditation or समाधि .by himself also. Even if others try to bring him to व्यवहार. He is completely absorbed and lost in meditation. even if they do something to his body like bathing him or something , they will do. But he will be comely oblivious of all these things. This person, is ब्रह्मविद्-वरिष्ठः in the 7th stage of तुर्यगा. For all practical purposes, his connection with the world is

completely broken. Neither the world can contact him. Nor he can contact the world. There is no difference between the 7th stage of this सप्तभूमिका and विदेहमुक्ति . Because from the 7th stage he smoothly goes to विदेहमुक्ति w/o anybody knowing when it happens .

So this is the project of experiencing the joy of atma meditation. But, even though we talk about 4 types ब्रह्मवित्, वर, वरीयान्, वरिष्ठ. What we have to underline is , in the case of all these four आत्मज्ञानम् there is no gradation. And the sense of fulfillment there is no gradation because fulfillment is dependent on centered on the ब्रह्मस्वरूपम् which is common to all. TFज्ञानम् and पूर्णत्वं will be uniform for all because , it is not dependent on degree of happiness that is experienced at the mental level. The degree of happiness experienced at the mental level has no influence on the fact that I am नित्यमुक्तं ब्रह्म. TF essentially there is no gradation. But superficially there is a difference caused by this pursuit. Also the success of the degree of pursuit success in pursuit also depends on both प्रारब्ध and effort taken by this ज्ञानीजीवन्मुक्त. And सप्तभूमिकाप्रक्रिया is special only in introducing this special project of ध्यान-आनन्दः and this प्रक्रिया, has been talked about by another great author. And that is the निश्चलदास who has written a famous work विचारसागर some of us are studying that - were studying before lockdown hope fully we will continue after this - we are doing 6th chapter .In 7th chapter he briefly but brilliantly discusses this प्रक्रिया reconciles this प्रक्रिया with the प्रस्थानत्रयभाष्यं of Sankaracharya . And says a ज्ञानी can choose this project or a ज्ञानी may not choose this project. There is no difference at all in pursuing and not pursuing. That will depend upon the inclination of a ज्ञानी . This is the सप्तभूमिकाप्रक्रिया of योगवासिष्ठof , जीवन्मुक्तिविवेक and of Madhusoodana's गीताभाष्यम्. It is worth knowing what it is. Whether we choose to practice it or not. TF I thought I will introduce this प्रक्रिया to vedantic students. With this I would like to complete my गुरुपूर्णिमा talk. Before chanting the शान्तिपाठ I have an announcement. The video version of this talk will be available at this site for one week. After one week the video version will be removed. But the audio version will be made available in this site through a different

link. That is special occasion talk. And under this special occasion talk, the **गुरुपूर्णिमा** talk will be available but the audio version. You can make use of . With this I conclude this talk. And tomorrow of course , the **Vivekacudamani** class will continue.

Swami Paramarthananda's lecture on गुरुपूर्णिमा day transcribed by Sri. A. Venkatesan

ओं पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।पूर्णस्यपूर्णमादायपूर्णमेवावशिष्यते ॥

ओं शान्तिः ! शान्तिः !! शान्तिः



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